

July 20, 2010

TO: United States History students

FROM: A. Karl Yergey, Instructor

RE: Civil Rights DBQ Assignment

Please complete the attached DBQ (Montgomery Bus Boycotts) following both the directions given for the DBQ and those listed below:

1. Papers must be typed in Palatino Linotype 12-point font and double-spaced with margins of one inch (1") on top, bottom, and sides. Pages should be numbered in the lower center of your footer beginning with page two. Do not place your name in any headers or footers.
2. **Rough drafts** must be turned in at the beginning of your respective Section's class on \_\_\_\_\_. Students whom come to class unprepared – i.e., without papers printed or papers to turn-in – will be dismissed from class and points will be deducted from the overall assignment grade. A single paragraph or a few notes do not constitute a "rough draft!"
3. **Final drafts** must be turned-in to my Powell Hall mailbox on \_\_\_\_\_ (the bell which denotes passage to morning Chapel). Papers turned-in after this time will have points deducted equaling one letter grade per day from the overall assignment grade.
4. Students should cite "outside information" – for example, "Eyes on the Prize," the textbook, or Maxwell's or Coyle's "Parallel Lives" stories from the Florida Humanities Council – as well explicit and implicit references to DBQ documents with footnotes.
5. Cover pages – containing your name, date, section, and title as well as notations regarding proofreading and spell-checking – must be placed at the end of your paper; as always, I do not want to know whose paper I'm reading.

Should you have any questions, please ask!

**2010 “‘Stony The Road We Trod ...’  
Alabama’s Role in the Modern Civil Rights Movement”**

**Document Based Question**

**(Suggested writing time—45 minutes)**

**Directions:** The following question requires you to construct a coherent essay that integrates your interpretation of Documents A-J and your knowledge of the period referred to in the question. High scores will be earned only by essays that both cite key pieces of evidence from the documents and draw on outside knowledge of the period.

Evaluate the causes, consequences, and impact of both national and local politics and actors in the Montgomery Bus Boycotts.

Confine your answer to the period 1954 to 1964.

**Document A:**

Source: Montgomery (AL) City Code, 1952.

Chapter 6, Paragraph 603, Section 10. Separation of races – Required.

Every person operating a bus line in the city shall provide equal but separate accommodations for white people and negroes on his buses, by requiring the employees in charge thereof to assign passengers seats on the vehicles under their charge in such manner as to separate the white people from the negroes, where there are both white and Negroes on the same car;

Chapter 6, Paragraph 604, Section 11. Same – Power of persons in charge of vehicle; passengers to obey directions.

Any employee in charge of a bus operated in the city shall have the powers of a police officer of the city while in actual charge of any bus, ... and it shall be unlawful for any passenger to refuse or fail to take a seat among those assigned to the race to which he belongs ... if there is such a seat vacant.

### **Document B:**

Source: *Brown v. Board of Education of Topeka*, 347 U.S. 483 (May 17, 1954).

MR. CHIEF JUSTICE WARREN delivered the opinion of the Court.

These cases come to us from the States of Kansas, South Carolina, Virginia, and Delaware. They are premised on different facts and different local conditions, but a common legal question justifies their consideration together in this consolidated opinion. In each of the cases, minors of the Negro race, through their legal representatives, seek the aid of the courts in obtaining admission to the public schools of their community on a non-segregated basis. In each instance, they had been denied admission to schools attended by white children under laws requiring or permitting segregation according to race. This segregation was alleged to deprive the plaintiffs of the equal protection of the laws under the Fourteenth Amendment.

The plaintiffs contend that segregated public schools are not "equal" and cannot be made "equal," and that hence they are deprived of the equal protection of the laws.

We come then to the question presented: does segregation of children in public schools solely on the basis of race, even though the physical facilities and other "tangible" factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does.

We conclude that, in the field of public education, the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment.

### **Document C:**

Source: Jo Ann Robinson, President, "Letter of the Montgomery Women's Political Council to Mayor William A. Gayle," May 21, 1954.

... Three-quarters of the riders of ... [Montgomery's] public conveyances are Negroes. If Negroes did not patronize them, they could not possibly operate. More and more of our people are already arranging with neighbors and friends to ride to keep from being insulted and humiliated by bus drivers. There has been talk from twenty five or more local organizations of planning a city-wide boycott of buses. We, sir, do not feel that forceful measures are necessary in bargaining for a convenience which is a right for all bus passengers. We, the Council, believe that when this matter has been put before you and the Commissioners, that agreeable terms can be met in a quite [sic] and in a sensible manner to the satisfaction of all concerned. ... Please consider this plea, and if possible, act favorably on it, for even now plans are being made to ride less, or not at all, on our buses. We do not want this.

#### Document D:

Source: Montgomery Women's Political Council leaflet, December 2, 1955.

This is for Monday, December 5, 1955

Another Negro woman has been arrested and thrown into jail because she refused to get up out of her seat on the bus for a white person to sit down.

It is the second time since the Claudette Colbert case that a Negro woman has been arrested for the same thing. This has to be stopped.

Negroes have rights, too, for if Negroes did not ride the buses, they could not operate. Three-fourths of the riders are Negroes, yet we are arrested, or have to stand over empty seats. If we do not do something to stop these arrests, they will continue. The next time it may be you, or your daughter, or mother.

This woman's case will come up on Monday. We are, therefore, asking every Negro to stay off the buses Monday in protest of the arrest and trial. Don't ride the buses to work, to town, to school, or anywhere on Monday.

You can afford to stay out of school for one day if you have no other way to go except by bus.

You can also afford to stay out of town for one day. If you work, take a cab, or walk. But please, children and grown-ups, don't ride the bus at all on Monday. Please stay off of all buses ~~Monday~~.

#### Document E:

Source: Rosa Parks fingerprinted by Deputy Sheriff D. H. Lackey, Montgomery, AL, February 22, 1956 (Gene Herrick, AP).



## Document F:

Source: Letters to the Editor, *The Montgomery Advertiser*.

In my travels to other cities in the United States I have always boasted of the amicable relation between white and colored races in Montgomery. I feel that these same conditions would have continued to exist, if those Northern agitators of the NAACP had not sent speakers down here to influence the colored population against the whites. I am heartily in favor of segregation, being a 'born and bred Southerner.' But the Montgomery Negroes who wish to vote, claiming they are good citizens (when they advise defiance of segregation laws), are urging rebellion against the laws of Alabama and Montgomery....

Mrs. K. A.

December 15, 1955

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The bus fare has already been raised 50%. Should you continue the bus boycott six months the loss would be repaid in 18 months and you will keep on paying and paying as long as you live. So what have you gained?

Where is your appreciation, your sense of duty? Look around your home? Who furnished the know how to build and fill them? Who furnished the 'know how' to prepare your foods and medicines, give you electricity, make your clothes, design and build your cars and every other convenience you so richly enjoy, that goes with civilization? Now what have you done for yourself?

You are indebted to the white people of Montgomery for life itself. As the white doctor brought most of you into the world. The white man paid about 95 percent for your education, furnished you jobs and a place to live, etc. Now suppose the white people of Montgomery would not hire you any longer or give you a place to live where would you go or do?

Hill Lindsay, Georgiana, Ala.

February 11, 1956.

Document G:

Source: Agenda, Montgomery Improvement Association, January 16, 1956.

OFFICE OF  
THE MONTGOMERY IMPROVEMENT ASSOCIATION  
725 DORSEY STREET  
PHONE 5-3364 OR 3-9153  
MASS MEETING  
MOUNT ZION A.M.E. ZION CHURCH  
MONDAY JANUARY 16, 1956  
7:00 P.M.

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Presiding Officer ~~Pastor of Mt. Zion A.M.E. Zion~~ Rev. L. R. Bennett  
Opening Hymn ----- "Onward Christian Soldier"  
Scripture ----- 1st Corinthians; 13th Chapter  
Prayer ----- Rev. S.S. Seay, Mt. Zion and Rogers Chapel (Elmore)  
Hymn ----- Dr. H.H. Hubbard, Pastor Bethel Baptist Church  
Opening Remarks ----- "Yield Not To Temptation"  
Transportation Committee Report ----- Rev. L. R. Bennett  
Pep Talk ----- Mr. R. A. Lewis  
Appeal ----- Dr. Reva W. Allman  
Offering ----- Mrs. Fannie A. Neal  
Announcements ----- Rev. A. W. Bonner  
Closing Hymn ----- Pastor First C.M.E. Church  
Benediction ----- "Blest Be The Tie"  
Rev. U. J. Fields

Thursday Nite Mass Meetings  
January 19, 1956 at 7:00 P. M.  
At the Following Churches  
Please Be Present

The First Baptist Church, Greater Washington Park  
Pastor, R. Joe T. Thomas  
King Hill Baptist Church, King Hill  
Pastor, Rev. W. M. McCloud  
North Montgomery Baptist Church, 1519 Ferguson Street  
Pastor, Rev. A.W. Murphy  
Peoples Baptist Church, 1522 Carrie Street  
Pastor, Rev. J. J. Rose

ARE YOU A VOTER?  
"Just Think, What it Means If You Were"

**Document H:**

Source: Montgomery Bus Boycott, 1955-1956.



## Document I:

Source: Freedom Writer: Virginia Foster Durr, Letters from the Civil Rights Years, edited by Patricia Sullivan (2003).

January 3, 1956

Dearest Dec: ...

The bus boycott still goes on and on and it is simply wonderful that the Negroes have kept it up in spite of rain, cold, and distance. It is almost 100% effective ... The White Citizens Councils are acting horrible and so is the Bus Company and they are trying their best to stir up violence and bad feelings, but I do think a lot of people are for the Negroes on this. All the people that have written letters have been called up and insulted and asked if they have 'nigger blood.' ....

February 9, 1956

Dear Clark:

... [I]n spite of the difficulties and the social isolation I am glad we were here during this as I do think we have been a lot of use and the Negroes trust us and come to Cliff [her husband, an attorney] for advice all the time and this whole experience has made us 'oner' than we were before, as Cliff avoided the race issue and now he has been plunged into the center of it and, as usual, he did just right. ... The high school students have been burning crosses, shooting water pistols at Negroes and throwing firecrackers and it has gotten to the point that finally even the school officials have had to do something about it. But how can you blame them when their teachers, the papers, the radio and everybody they come in contact with goes on screaming about the 'niggers?' ... I have gotten used to being unpopular now and don't mind it so much, although it was hard to get used to ....

February 10, 1956

Dearest Esther and Marge:

It has been awful but very exciting and I have been thrilled by the way the Negroes have stuck together in spite of it all, they have been magnificent and I may add that I have been delighted and thrilled that we could be of any use. They come up here and consult with Cliff all the time (keep it to yourself) he drew up the Petition to the Court to declare the Bus laws unconstitutional. ... Also some, (very few) of the white people have been wonderful too, a young Episcopal minister, Tom Thrasher, a young Lutheran minister, Rev. [Robert] Graetz, Rev. [Robert] Hughes of the Southern Regional Council, ... Juliette Morgan, and even Mrs. Myron Lobman wrote a fine letter after which she got terrible phone calls. The telephone calls have all been vile and threatening and after the bombs were thrown they called and said it was just the beginning, next time they would aim to kill....



### Document J:

Source: *Browder v. Gayle*, 142 F. Supp. 707, June 5, 1956.

... The enforced segregation of Negro and white passengers on motor buses in the City of Montgomery as required by ... Title 48, Code of Alabama, 1940, as amended, and sections 10 and 11 of Chapter 6 of the Code of the City of Montgomery ... violates the Constitution and laws of the United States.

... In accordance with that opinion, it is Ordered, Adjudged, and Decreed that ... [the above laws] ... are unconstitutional and void in that they deny and deprive plaintiffs and other Negro citizens similarly situated of the equal protection of the laws and due process of law secured by the Fourteenth Amendment ....

... The defendants ... are hereby permanently enjoined and restrained from enforcing the aforesaid statutes and ordinances or in other statutes or ordinances which may require plaintiffs or any other Negroes similarly situated to submit to segregation in the bus transportational facilities in the City of Montgomery ....

## Document K:

Source: Governor George Wallace, Inaugural Speech, January 14, 1963.

Today I have stood, where once Jefferson Davis stood, and took an oath to my people. It is very appropriate then that from this Cradle of the Confederacy, this very Heart of the Great Anglo-Saxon Southland, that today we sound the drum for freedom as have our generations of forebears before us done, time and time again through history. Let us rise to the call of freedom-loving blood that is in us and send our answer to the tyranny that clanks its chains upon the South. In the name of the greatest people that have ever trod this earth, I draw the line in the dust and toss the gauntlet before the feet of tyranny . . . and I say . . . segregation today . . . segregation tomorrow . . . segregation forever. . .

In united effort we were meant to live under this government . . . whether Baptist, Methodist, Presbyterian, Church of Christ, or whatever one's denomination or religious belief . . . each respecting the others right to a separate denomination . . . each, by working to develop his own, enriching the total of all our lives through united effort. And so it was meant in our political lives . . . whether Republican, Democrat, Prohibition, or whatever political party . . . each striving from his separate political station . . . respecting the rights of others to be separate and work from within their political framework . . . and each separate political station making its contribution to our lives . . .

And so it was meant in our racial lives . . . each race, within its own framework has the freedom to teach . . . to instruct . . . to develop . . . to ask for and receive deserved help from others of separate racial stations. This is the great freedom of our American founding fathers . . . but if we amalgamate into the one unit as advocated by the communist philosophers . . . then the enrichment of our lives . . . the freedom for our development . . . is gone forever. We become, therefore, a mongrel unit of one under a single all powerful government . . . and we stand for everything . . . and for nothing. . .

We invite the Negro citizens of Alabama to work with us from his separate racial station . . . as we will work with him . . . to develop, to grow in individual freedom and enrichment. We want jobs and a good future for BOTH races . . . the tubercular and the infirm. This is the basic heritage of my religion, if which I make full practice . . . for we are all the handiwork of God.

But we warn those, of any group, who would follow the false doctrine of communistic amalgamation that we will not surrender our system of government . . . our freedom of race and religion . . . that freedom was won at a hard price and if it requires a hard price to retain it . . . we are able . . . and quite willing to pay it.

## Document L:

Source: President John F. Kennedy, Address, June 11, 1963.

We are confronted primarily with a moral issue. It is as old as the scriptures and is as clear as the American Constitution.

The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities, whether we are going to treat our fellow Americans as we want to be treated. If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public, if he cannot send his children to the best public school available, if he cannot vote for the public officials who will represent him, if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have the color of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay?

One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice. They are not yet freed from social and economic oppression. And this Nation, for all its hopes and all its boasts, will not be fully free until all its citizens are free.

We preach freedom around the world, and we mean it, and we cherish our freedom here at home, but are we to say to the world, and much more importantly, to each other that this is the land of the free except for the Negroes; that we have no second-class citizens except Negroes; that we have no class or caste system, no ghettos, no master race except with respect to Negroes?

Now the time has come for this Nation to fulfill its promise. The events in Birmingham and elsewhere have so increased the cries for equality that no city or State or legislative body can prudently choose to ignore them.

The fires of frustration and discord are burning in every city, North and South, where legal remedies are not at hand. Redress is sought in the streets, in demonstrations, parades, and protests which create tensions and threaten violence and threaten lives.

We face, therefore, a moral crisis as a country and as a people. It cannot be met by repressive police action. It cannot be left to increased demonstrations in the streets. It cannot be quieted by token moves or talk. It is time to act in the Congress, in your State and local legislative body and, above all, in all of our daily lives.

... Next week I shall ask the Congress of the United States to act, to make a commitment it has not fully made in this century to the proposition that race has no place in American life or law.

END OF DOCUMENTS

## Document Based Question Rubric

Characteristic	Score 8-9 87 or above	Score 5-7 77 or above	Score 2-4 67 or above	Score 0-1 66 or below
<b>Thesis</b>	Clear, well developed thesis	Contains a clear thesis with limited development	Lacks a thesis, or thesis may be confused or underdeveloped	No thesis
<b>Understanding of the Question</b>	Understands complexity of the question; deals with all parts of the question in depth	Limited or lack of understanding of complexity; may deal with one part of the question in some depth, or in a more general way	Ignores complexity; may deal with one part of the question, or all elements of the question in a superficial way	May simply paraphrase or restate the question
<b>Analysis</b>	Provides effective analysis of the question; some imbalance permissible	Limited analysis, mostly describes	Weak or inappropriate analysis	No analysis
<b>Documentary Evidence</b>	Effectively uses a substantial number of documents. Documents supplement analysis and are balanced with outside information	Effectively uses some of documents; may only restate information found in documents	Poor use of documents with only brief citation or paraphrase; not enough documents used to support analysis	Almost no use of or inappropriate attempts to use documents
<b>Supportive Information</b>	Supports thesis with substantial, relevant information. Outside information is balanced with use of documents in the analysis of the question	Supports thesis with some factual information	Lacks supporting information, or information given is minimal	Incompetent, inappropriate responses
<b>Grammar and Structure</b>	May contain insignificant errors	May contain minor errors that do not detract from overall essay	May contain major errors	Contains many major or minor errors
<b>Organization and Writing Style</b>	Well organized and well written	Clearly organized and written, but not exceptional	Weak organization and writing	Disorganized and poorly written